

# Catechism of the Catholic Church

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MODIFICATIONS  
from the *Editio Typica*



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## INTRODUCTION

On September 8, 1997, Pope John Paul II formally promulgated the *editio typica* (the definitive Latin language edition) of the *Catechism of the Catholic Church*. The next day the modifications to the original editions, published in the various modern languages, were made public. The modifications are intended to bring the texts of the modern language editions into conformity with the Latin text. This booklet contains the modifications to the English language text published in the United States in 1994 in trade editions and in 1995 in mass market editions. The numbers in bold preceding each of the modifications correspond to paragraph numbers in the original editions of the *Catechism*.

# MODIFICATIONS

**NOTE:** The insertion of new footnotes is indicated in the text with the symbol <sup>NT</sup>, or when there is a series of such, with the symbols <sup>NT1, NT2</sup> etc.

**Par. No.**

- 57** Eliminate the phrase in the first sentence which reads "entrusted by divine providence to the guardianship of angels" as well as the reference in footnote 10 to Dt 4:19 and 32:8.

Thus, the sentence will read:

**This state of division into many nations is at once cosmic, social, and religious.**

**10 Cf. *Acts* 17:26-27.**

- 88** Add the words "or also when it proposes, in a definitive way, truths having a necessary connection with these."

Thus the paragraph will read as follows:

**The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith, truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.**

Also add cross-references: 888-892, 2032-2040.

- 108** The first part of this paragraph is to be changed to read as follows:

**Still, the Christian faith is not a "religion of the book." Christianity is the religion of the "Word" of God, a word which is "not a written and mute word, but the Word which is incarnate and living."**

- 116** Add a cross-reference to paragraphs 110-114.
- 118** In footnote 87, after giving the Latin text of the couplet, add the reference:
- Augustine of Dacia, *Rotulus pugillaris*, I: ed. A. Walz: Angelicum 6 (1929) 256.**
- 134** This paragraph will appear as follows:
- All Sacred Scripture is but one book, and this one book is Christ, "because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ" (Hugh of St. Victor, *De arca Noe* 2, 8: PL 176, 642: cf. *ibid.* 2, 9: PL 176, 642-643).**
- 240** This paragraph will appear as follows:
- Jesus revealed that God is Father in an unheard-of sense: he is Father not only in being Creator; he is eternally Father in relation to his only Son, who is eternally Son only in relation to his Father: "No one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."**
- 335** Cancel the reference in this paragraph to the Roman Canon: that is, the words "in the Roman Canon's *Supplices te rogamus* . . . ['Almighty God, we pray that your angel . . .]."
- Thus the first two sentences of the paragraph will read:
- In her liturgy, the Church joins with the angels to adore the thrice-holy God. She invokes their**

assistance (in the funeral liturgy's *In Paradisum deducant te angeli* . . . ["May the angels lead you into Paradise . . ."]).

- 336 Change the reference to "From infancy" to "From its beginning until death."

Thus the first sentence will read:

**From its beginning until death, human life is surrounded by their watchful care and intercession.**

- 398 Change the third sentence from "Created in a state of holiness" to "Constituted in a state of holiness."

Thus the third sentence will read:

**Constituted in a state of holiness, man was destined to be fully "divinized" by God in glory.**

- 627 The second sentence of the paragraph is to be modified to read:

**But because of the union which the person of the Son retained with his body, his was not a mortal corpse like others, for "it was not possible for death to hold him" and therefore . . .**

The final sentence of the paragraph is to be modified to read:

**Jesus' Resurrection "on the third day" was the sign of this, also because bodily decay was held to begin on the fourth day after death.**

So the entire paragraph will appear as follows:

**Christ's death was a real death in that it put an end to his earthy human existence. But because of the union which the person of the Son retained with his body, his was not a mortal corpse like others, for "it was not**

possible for death to hold him"<sup>NT</sup> and therefore "divine power preserved Christ's body from corruption." Both of these statements can be said of Christ: "He was cut off out of the land of the living," and "My flesh will dwell in hope. For you will not abandon my soul to Hades, nor let your Holy One see corruption." Jesus' Resurrection "on the third day" was the sign of this, also because bodily decay was held to begin on the fourth day after death.

NT Acts 2:24.

- 702 The second part of the paragraph is to be added to in the following way:

By "prophets" the faith of the Church here understands all whom the Holy Spirit inspired in living proclamation and in the composition of the sacred books. . . .

- 708 In the second sentence cancel the words "the letter of the."

Thus the first two sentences will read:

This divine pedagogy appears especially in the gift of the Law. God gave the Law as a "pedagogue" to lead his people towards Christ.

- 723 In the second sentence, cancel the words "With and. "

So that the second sentence will read:

Through the Holy Spirit, the Virgin conceives and gives birth to the Son of God.

- 833 Add to the first sentence the words "first of all" before the word "the diocese."

Thus, the first sentence will read:

**The phrase “particular Church,” which is first of all the diocese (or eparchy), refers to a community of the Christian faithful. . . .**

And add to footnote 313 the canons of the CCEO 177, 1; 178; 311, 1; 312.

So that footnote 313 will appear:

**Cf. CD 11; CIC, cann. 368-369; CCEO, cann. 177, 1; 178; 311, 1; 312.**

875 Change the sentence which presently reads:

“From him, they receive the mission and faculty (‘the sacred power’) to act *in persona Christi Capitis*.”

This sentence will read:

**From him, bishops and priests receive the mission and faculty (‘the sacred power’) to act *in persona Christi Capitis*; deacons receive the strength to serve the people of God in the *diaconia* of liturgy, word, and charity, in communion with the bishop and his presbyterate.**

879 Expand the first sentence of the paragraph to read as follows:

**Sacramental ministry in the Church, then, is a service exercised in the name of Christ. It has a personal character and a collegial form.**

911 Cancel the words “*in solidum*.”

916 Change the opening words of the paragraph from “The religious state” to read:

**The state of consecrated life . . .**

921- The title which appears between paragraph 921 and 922  
922 is to be changed to read:



### Consecrated virgins and widows

- 922 Change the paragraph to read:

**From apostolic times Christian virgins<sup>NT1</sup> and widows,<sup>NT2</sup> called by the Lord to cling only to him with greater freedom of heart, body, and spirit, have decided with the Church's approval to live in the respective states of virginity or perpetual chastity "for the sake of the kingdom of heaven."<sup>461</sup>**

The footnotes are as follows:

**NT1 Cf. 1 Cor 7:34-36.**

**NT2 Cf. John Paul II, *Vita consecrata* 7.**

**461 Mt 19:12.**

- 1014 Add the word "ancient" before "litany of the saints" so that the paragraph begins as follows:

**The Church encourages us to prepare ourselves for the hour of our death. In the ancient litany of the saints, for instance, she has us pray:**

- 1141 In this paragraph the text from *Lumen Gentium* 10 in the first sentence is to be given completely, so that it reads:

**The celebrating assembly is the community of the baptized who, "by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices."**

- 1170 Change the sentence which begins "The reform of the Western calendar . . ." to read as follows:

**Because of different methods of calculating the 14th day of the month of Nisan, the date of Easter in the Western and Eastern Churches is not always the same. For this reason, the Churches are currently seeking an**

**agreement in order once again to celebrate the day of the Lord's Resurrection on a common date.**

- 1184** Change the first part of this paragraph to read:

**The *chair* of the bishop (*cathedra*) or that of the priest "should express . . .**

**Add a cross-reference to paragraph 1348.**

- 1256** Change the second sentence which reads "In case of necessity, any person, even someone not baptized, can baptize, if he has the required intention" and omit the phrase in the third sentence which reads "and to apply the Trinitarian baptismal formula."

**These sentences will be changed and a footnote added:**

**In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize,<sup>NT</sup> by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes.**

**The footnote to be added will read:**

**NT CIC, can. 861 § 2.**

**Also add cross-references to paragraphs 1239 and 1240.**

- 1261** Add a cross-reference to paragraph 1257.

- 1281** Change the final part of the paragraph which presently reads: ". . . seek God sincerely and strive to fulfill his will, are saved even if they have not been baptized. . . ."

**The phrase should read:**

**. . . seek God sincerely and strive to fulfill his will, can be saved even if they have not been baptized. . . ."**

- 1289 Substitute the final sentence which presently reads:

*"In the West, Confirmation suggests both the ratification of Baptism, thus completing Christian initiation, and the strengthening of baptismal grace — both fruits of the Holy Spirit."*

This sentence should read:

**In the West, the term *Confirmation* suggests that this sacrament both confirms baptism and strengthens baptismal grace.**

- 1297 Cancel the word "Syriac" so the text reads:

**The liturgy of Antioch expresses the epiclesis for the consecration. . . .**

- 1300 The second half of this paragraph, referring to the Eastern Churches, is to be modified and a new footnote added:

The second half of the paragraph will read:

**In the Eastern Churches of Byzantine rite, after a prayer of epiclesis, the more significant parts of the body are anointed with myron: forehead, eyes, nose, ears, lips, chest, back, hands, and feet. Each anointing is accompanied by the formula Σφραγὶς δωρεᾶς Πνεύματος Ἁγίου (*Signaculum doni Spiritus Sancti*): "the seal of the gift of the Holy Spirit."<sup>NT</sup>**

**NT *Rituale per le Chiese orientali di rito bizantino in lingua greca*, Pars Prima (Libreria Editrice Vaticana, 1954) 36.**

- 1302 Change the word "full" to "special" in the sentence which presently reads:

**"It is evident from its celebration that the effect of the sacrament of Confirmation is the full outpouring of the**

Holy Spirit as once granted to the apostles on the day of Pentecost."

So that the paragraph will read:

**It is evident from its celebration that the effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.**

- 1307 Change the first sentence of the paragraph which presently reads: "The Latin tradition gives the 'age of discretion' as the reference point for receiving Confirmation."

The paragraph will read:

**For centuries, Latin custom has indicated "the age of discretion" as the reference point for receiving Confirmation.**

- 1313 Change the first part of the paragraph from:

"In the Latin rite, the ordinary minister of Confirmation is the bishop. Although the bishop may for grave reasons concede to priests the faculty of administering Confirmation, it is appropriate from the very meaning of the sacrament that he should confer it himself, mindful that the celebration . . ."

The new formulation is:

***In the Latin rite, the ordinary minister of Confirmation is the bishop. If the need arises, the bishop may grant the faculty of administering Confirmation to priests, although it is fitting that he confer it himself, mindful that the celebration . . .***

- 1314 Change the first sentence which reads "If a Christian is in danger of death, any priest should give him Confirmation."

The sentence should read:

**If a Christian is in danger of death, any priest can give him Confirmation.**

- 1320 The final phrase of the paragraph which presently reads: "... in the Roman rite, or 'The seal of the gift that is the Holy Spirit' in the Byzantine rite."

Should be changed to read as follows:

**in the Roman rite, or: *Signaculum doni Spiritus Sancti* [the seal of the gift of the Holy Spirit] in the Byzantine rite.**

- 1367 This paragraph and the corresponding footnote 188 should be modified to appear as follows:

**The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: "The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different." "And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner . . . this sacrifice is truly propitiatory."<sup>188</sup>**

**188 Council of Trent (1562) *Doctrina de ss. Missae sacrificio*, c. 2: DS 1743; cf. *Heb* 9:14, 27.**

- 1388 The first part of this paragraph and footnote 219 are to be changed as follows and a new footnote added.

**It is in keeping with the very meaning of the Eucharist that the faithful, if they have the required dispositions,<sup>NT</sup> receive communion when they participate in the Mass.<sup>219</sup>**

**NT Cf. CIC, can. 916.**

**219** Cf. CIC, can. 917; *The faithful may receive the Holy Eucharist only a second time on the same day* [Cf. Pontificia Commissio Codici Iuris Canonici Authentice Intrepretando, *Responsa ad proposita dubia*, 1: AAS 76 (1984) 746].

- 1389** In this paragraph cancel the quotation marks around the phrase "to take part in the Divine Liturgy on Sundays and feast days" and change footnote 221. Thus, the initial phrase of this paragraph and the corresponding footnote will appear:

**The Church obliges the faithful to take part in the Divine Liturgy on Sundays and feast days and, prepared by the sacrament of Reconciliation, to receive the Eucharist at least once a year, if possible during the Easter season.** <sup>221</sup>

**221** Cf. OE 15; CIC, can. 920.

- 1400** Change the second sentence which presently reads:

"It is for this reason that Eucharistic intercommunion with these communities is not possible for the Catholic Church."

This sentence should read:

**It is for this reason that, for the Catholic Church, Eucharistic intercommunion with these communities is not possible.**

- 1417** This paragraph is to be changed to read:

**The Church warmly recommends that the faithful receive Holy Communion when they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.**

- 1454** The second sentence of this paragraph is to be changed to read:

**The passages best suited to this can be found in the Ten Commandments, the moral catechesis of the Gospels and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings.**

- 1471** The final sentence of this paragraph should be changed and a new footnote added:

**The faithful can gain indulgences for themselves or apply them to the dead.<sup>NT</sup>**

**NT CIC, can. 994.**

- 1481** In the middle of this paragraph, the reference to "the Pharisee" is to be changed to:

**the publican**

- 1483** The sentence which reads:

**"In this case, for the absolution to be valid the faithful must have the intention of individually confessing their sins in the time required."**

**Is to be changed to:**

**In this case, for the absolution to be valid the faithful must have the intention of individually confessing their grave sins in the time required.**

- 1537** Add a cross-reference to paragraph 922.

- 1583** Change the first part of the first sentence of the paragraph which presently reads:

**"It is true that someone validly ordained can, for a just reason, be discharged from the obligations and functions linked to ordination. . . ."**

**The phrase will read:**

**It is true that someone validly ordained can, for grave reasons, be discharged from the obligations and functions linked to ordination. . . .**

- 1605** In the second sentence of this paragraph cancel the words "i.e., his counterpart" so that the sentence reads:

**The woman, "flesh of his flesh," his equal, his nearest in all things, is given to him by God as a "helpmate";**

- 1611** Change the last sentence of this paragraph which presently reads:

**"Tradition has always seen in the *Song of Solomon* a unique expression of human love, a pure reflection of God's love — a love 'strong as death' that 'many waters cannot quench.'"**

**This sentence will read:**

**Tradition has always seen in the *Song of Solomon* a unique expression of human love, insofar as it is a reflection of God's love — a love "strong as death" that "many waters cannot quench."**

- 1623** Change this paragraph to read as follows, with the addition of two footnotes:

**According to the Latin tradition, the spouses as ministers of Christ's grace mutually confer upon each other the sacrament of Matrimony by expressing their consent before the Church. In the traditions of the Eastern Churches, the priests (bishops or presbyters) are witnesses to the mutual consent given by the spouses,<sup>NT1</sup> but for the validity of the sacrament their blessing is also necessary.<sup>NT2</sup>**

**NT1 Cf. CCEO, can. 817.**

**NT2 Cf. CCEO, can. 828.**



- 1635 The second half of this paragraph is to be changed to read:

**This permission or dispensation presupposes that both parties know and do not exclude the essential ends and properties of marriage; and furthermore that the Catholic party confirms the obligations, which have been made known to the non-Catholic party, of preserving his or her own faith and ensuring the baptism and education of the children in the Catholic Church.**

- 1672 Change the reference from "the consecration of virgins" in the second sentence to:

**the consecration of virgins and widows,**

- 1684 This paragraph will be changed to read as follows and footnote 15 (Cf. SC 81-82) is to be canceled.

**The Christian funeral is a liturgical celebration of the Church. The ministry of the Church in this instance aims at expressing efficacious communion with *the deceased*, at the participation in that communion of *the community* gathered for the funeral, and at the proclamation of eternal life to the community.**

- 1687 In the final sentence of the paragraph, change the reference to the "fortieth day after death" to:

**thirtieth day after death**

- 1702 Change the word "union" to "unity" in the second sentence so that it reads:

**It shines forth in the communion of persons, in the likeness of the unity of the divine persons among themselves (cf. *chapter two*).**

- 1863 Change the sentence which presently reads:

"However venial sin does not set us in direct opposition to the will and friendship of God; it does not break the covenant with God."

This sentence should read:

**However venial sin does not break the covenant with God.**

- 1864 Change the biblical citation which introduces this paragraph:

The paragraph will begin:

**"Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven."**<sup>136</sup>

Footnote 136 is to be changed to read:

**136 Mt 12:31; cf. Mk 3:29; Lk 12:10.**

- 1878 In the second sentence the word "union" is to be replaced by "unity." This sentence should read:

**There is a certain resemblance between the unity of the divine persons and the fraternity that men are to establish among themselves in truth and love.**

- 1890 Again the word "union" is to be replaced by "unity." The paragraph will read:

**There is a certain resemblance between the unity of the divine persons and the fraternity that men ought to establish among themselves.**

- 2041 In the second sentence the word "indispensable" is to be replaced by "very necessary" so that it reads:

**The obligatory character of these positive laws decreed by the pastoral authorities is meant to**

**guarantee to the faithful the very necessary minimum in the spirit of prayer and moral effort, in the growth in love of God and neighbor:**

- 2042** The description of the first precept of the Church is to be changed and footnote 82 is to be expanded to read as follows:

**The first precept ("You shall attend Mass on Sundays and on holy days of obligation and rest from servile labor") requires the faithful to sanctify the day commemorating the Resurrection of the Lord as well as the principal liturgical feasts honoring the mysteries of the Lord, the Blessed Virgin Mary, and the saints; in the first place, by participating in the Eucharistic celebration, in which the Christian community is gathered, and by resting from those works and activities which could impede such a sanctification of these days.<sup>82</sup>**

**82 Cf. CIC, cann. 1246-1248; CCEO, cann. 880 § 3, 881 §§ 1, 2, 4.**

The initial part of the description of the third precept is to be changed as follows:

**The third precept ("You shall receive the sacrament of the Eucharist at least during the Easter season") guarantees as a minimum the reception of the Lord's Body and Blood. . . .**

- 2043** The fourth and fifth precepts are to be changed to read as follows:

**The fourth precept ("You shall observe the days of fasting and abstinence established by the Church") ensures the times of asceticism and penance which prepare us for the liturgical feasts and help us acquire mastery over our instincts and freedom of heart.<sup>NT1</sup>**

**The fifth precept ("You shall help to provide for the**

needs of the Church") means that the faithful are obliged to assist with the material needs of the Church, each according to his own ability.<sup>NT2</sup>

NT1 Cf. CIC, cann. 1249-1251; CCEO can. 882.

NT2 Cf. CIC, can. 222; CCEO can. 25; *Furthermore, episcopal conferences can establish other ecclesiastical precepts for their own territories* (Cf. CIC, can. 455).

2265 This paragraph will be changed to read:

**Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others. The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. For this reason, those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility.**

2266 This paragraph will be changed to read:

**The efforts of the state to curb the spread of behavior harmful to people's rights and to the basic rules of civil society correspond to the requirement of safeguarding the common good. Legitimate public authority has the right and the duty to inflict punishment proportionate to the gravity of the offense. Punishment has the primary aim of redressing the disorder introduced by the offense. When it is willingly accepted by the guilty party, it assumes the value of expiation. Punishment then, in addition to defending public order and protecting people's safety, has a medicinal purpose: as far as possible, it must contribute to the correction of the guilty party.**

2267 This paragraph will be changed to read:

**Assuming that the guilty party's identity and responsibility have been fully determined, the**

traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.

If, however, non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person.

Today, in fact, as a consequence of the possibilities which the state has for effectively preventing crime, by rendering one who has committed an offense incapable of doing harm — without definitively taking away from him the possibility of redeeming himself — the cases in which the execution of the offender is an absolute necessity "are very rare, if not practically non-existent."NT

NT John Paul II, *Evangelium vitae* 56.

2296 This paragraph will be changed to read:

*Organ transplants* are in conformity with the moral law if the physical and psychological dangers and risks to the donor are proportionate to the good that is sought for the recipient. Organ donation after death is a noble and meritorious act and is to be encouraged as an expression of generous solidarity. It is not morally acceptable if the donor or his proxy has not given explicit consent. Moreover, it is not morally admissible directly to bring about the disabling mutilation or death of a human being, even in order to delay the death of other persons.

Add a cross-reference to paragraph 2301.

2297 In the third sentence which presently reads:

*"Terrorism which threatens, wounds, and kills indiscriminately is gravely against justice and charity."*

The word "which" is to be omitted so that the sentence reads:

***Terrorism threatens, wounds, and kills indiscriminately; it is gravely against justice and charity.***

- 2326 The word "gravely" is to be added to this paragraph so that it reads as follows:

***Scandal is a grave offense when by deed or omission it deliberately leads others to sin gravely.***

- 2337 Add a cross-reference to paragraph 2349.

- 2351 Add a cross-reference to paragraph 2528.

- 2352 The final phrase of this paragraph which presently reads:

*"... force of acquired habit, conditions of anxiety, or other psychological or social factors that lessen or even extenuate moral culpability."*

This phrase will be changed to read:

***force of acquired habit, conditions of anxiety, or other psychological or social factors that can lessen, if not even reduce to a minimum, moral culpability.***

- 2358 The second sentence of this paragraph is to be changed to read as follows:

***This inclination, which is objectively disordered, constitutes for most of them a trial.***

- 2366 The sentence in the middle of the paragraph in which chapter 11 of *Humanae vitae* is cited is to be changed to read as follows:

So the Church, which is "on the side of life," teaches that "it is necessary that each and every marriage act remain ordered *per se* to the procreation of human life."

- 2368 The first sentence which presently reads:

"A particular aspect of this responsibility concerns the *regulation of births*."

This will be changed to read:

**A particular aspect of this responsibility concerns the *regulation of procreation*.**

- 2372 The final sentence of this paragraph which reads:

"It is not authorized to promote demographic regulation by means contrary to the natural law."

This will be changed to read:

**In this area, it is not authorized to employ means contrary to the moral law.**

- 2403 The first sentence presently reads:

"The *right to private property*, acquired by work or received from others by inheritance or gift, does not do away with the original gift of the earth to the whole of mankind."

This sentence will be changed to read:

**The *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind.**

- 2411 The words "and between institutions" are to be added to this paragraph so that the first sentence reads as follows:

Contracts are subject to *commutative justice* which regulates exchanges between persons and between institutions in accordance with a strict respect for their rights.

2417 The final sentence of this paragraph presently reads:

"Medical and scientific experimentation on animals, if it remains within reasonable limits, is a morally acceptable practice since it contributes to caring for or saving human lives."

This sentence will be changed to read:

Medical and scientific experimentation on animals is a morally acceptable practice if it remains within reasonable limits and contributes to caring for or saving human lives.

2483 The second sentence of this paragraph presently reads:

"To lie is to speak or act against the truth in order to lead into error someone who has the right to know the truth."

This sentence will be modified to read:

To lie is to speak or act against the truth in order to lead someone into error.

2508 This paragraph will be changed to simply read:

Lying consists in saying what is false with the intention of deceiving one's neighbor.

2599 The first part of this paragraph is to be changed to read:

The Son of God who became Son of the Virgin also learned to pray according to his human heart. He learns the formulas of prayer from his mother, who kept in her heart and meditated upon all the "great



things" done by the Almighty.

Add a cross-reference to paragraphs 470-473.

- 2715 The second sentence of this paragraph is to be changed to read as follows:

**"I look at him and he looks at me": this is what a certain peasant of Ars in the time of his holy curé used to say while praying before the tabernacle.**

- 2834 The sentence which reads:

**"Even when we have done our work, the food we receive is still a gift from our Father; it is good to ask him for it with thanksgiving, as Christian families do when saying grace at meals."**

This phrase is to be changed to read:

**Even when we have done our work, the food we receive is still a gift from our Father; it is good to ask him for it and to thank him, as Christian families do when saying grace at meals.**

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